

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (JOHN 3: 17).

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THE GODHEAD.

BY ELDER WILLIAM A. MORTON.

ONE evening recently the writer, in company with two other missionaries, listened to a very interesting and instructive lecture on "The Divinity of Christ," delivered by a minister of one of the free churches. It gave evidence of careful, thoughtful preparation, and was well received. But in attempting to explain his views in relation to the Godhead the young preacher got beyond his depth and floundered around a great deal. He maintained that there is only one God, the Eternal Father, who, he said, is embodied in Jesus Christ. "Christ," said the preacher, "is called the Father because the Father is in him; he is called the Son because of the flesh; and the Holy Ghost is the influence or power which emanates from him."

To prove his assertion that there is only one God, the lecturer quoted the fourth verse of the sixth chapter of Deuteronomy: "Hear, O Israel: the Lord our God is one Lord." That is true; the Apostle Paul said the same thing—and more. He said that while in heaven as on earth there are "Gods many and Lords many," "to us there is but one God, . . . and one Lord Jesus Christ." At the close of the lecture one of my companions called the attention of a gentleman to the Scripture just quoted and asked him what he thought about it. "Oh," said he, "the gods to whom the Apostle referred are heathen deities." Asked if he really believed there are heathen gods in heaven, he seemed at a loss for an answer and changed the subject.

But this is not the only Scripture in which belief in a plurality of Gods is clearly expressed. In the Psalms we find the following: "God standeth in the congregation of the mighty; he judgeth among the Gods; "O give thanks unto the God of Gods: for his

mercy endureth forever." The Gods here referred to are not heathen deities, for God is not the God of idols. That Moses was a firm believer in a plurality of Gods is shown in his account of the creation. He says: "And God said, Let *us* make man in *our* image, after *our* likeness," etc. And in speaking of one of the effects of Adam's transgression he reports the Lord as having said: "Behold the man is become as one of *us*, to know good and evil." In attempting to explain these Scriptures the lecturer said that God spoke on these occasions as an editor of a paper speaks when he says "we" and "our."

Such, however, is not the case. Associated with the Father in the work of creation was his beloved Son, the Lord Jesus Christ, who was and is God. The Apostle John says: "In the beginning was the Word, and the Word was with God, and the Word was God. . . All things were made by him, and without him was not anything made that was made." The Apostle Paul in his epistle to the Colossians says that Christ "is the image of the invisible God," and that "all things were created by him and for him." And in writing to the Hebrews he says: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

But notwithstanding there are in heaven, as the Scriptures plainly teach, "Gods many and Lords many," there is but one God for us to worship. He is the "God of Gods" referred to by the Psalmist, the God of Abraham, Isaac and Jacob, and the Father of our Lord and Saviour Jesus Christ. "In Him we live and move and have our being;" from Him "cometh every good and perfect gift," and to Him we render thanksgiving and praise.

In trying to prove that God the Father is embodied in Jesus Christ—that Christ is both the Father and the Son—the lecturer quoted the following from the Gospel according to St. John: "He that hath seen me hath seen the Father. . . . Believe me that I am in the Father, and the Father in me." When the Lord thus spoke he did not mean that his Father was in him in a personal sense, any more than he meant that the disciples would be in him in that sense, when he said: "At that day ye shall know that I am in my Father, and ye in me, and I in you." Addressing them at another time he said: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

Christ never taught that his Father dwelt in him in person. He declared that he had "come forth from the Father" into the world, and that he would "leave the world and go to the Father." There is nothing more clearly recorded in the New Testament than this fact: that while Christ was on earth his Father was in heaven. He invariably spoke of his "Father in heaven," and

told his disciples that when they offered up their petitions they were to pray thus: "Our Father, which art in heaven." When the Lord emerged from the river Jordan after receiving baptism at the hands of John, the voice of the Father was heard from heaven saying: "This is my beloved Son in whom I am well pleased." This testimony was not intended only for the few people assembled on that occasion; it was for all time and for all people, that all might know, not only that Christ is the Son of God, but also that the Father and the Son are two separate and distinct personages. When Peter, James and John were with the Lord on the Mount of Transfiguration they, too, heard the voice of the Father declare from heaven: "This is my beloved Son: hear him." And when Stephen was being stoned to death, for the testimony of Jesus, the heavens were opened to him and he beheld in vision two glorious personages, the Son of Man standing on the right hand of his Father.

Yet in the face of all this evidence—not the testimony of mortals, but of the Great Eternal Father himself—men professing to be ministers of the Gospel stand up and declare that there is only one God, and that Christ and the Father are one and the same person.

As I sat in the lecture hall and heard this doctrine advocated, I saw clearly the necessity for the Father and the Son to reveal themselves in this dispensation, which they did to the boy Joseph Smith. Such a revelation was absolutely necessary in order that men might know the true God and his son Jesus Christ. This restored knowledge is being carried to all parts of the world, and will eventually, as the Prophets declared, "fill the earth as the waters cover the sea."

And with the revealed knowledge concerning the Father and the Son has also come knowledge regarding the Holy Ghost. Says the Prophet Joseph Smith: "The Father has a body of flesh and bones as tangible as man's; the Son also: but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit." This is in perfect harmony with the teaching of Christ, who knew more concerning the personality, the powers and office of the Holy Ghost than anyone else. He always referred to the Holy Ghost as a personage. Addressing his disciples he said: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, *he* shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you"; "*he* shall testify of me"; "*he* shall guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."

That the Apostles believed in the Holy Ghost as a personage is evident from the record they left us. In the thirteenth chapter of Acts we read: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work

whereunto I have called them. . . . So they, being sent forth by the Holy Ghost, departed unto Selucia; and from thence they sailed to Cyprus." This is the Spirit with whom Peter held converse on the housetop, and by whom he was commanded to go to the devout Gentile Cornelius and preach the Gospel to him and his household; this is the Spirit which appeared to Nephi and concerning whom the Prophet says: "I spake unto him as a man speaketh; for I beheld that he was in the form of a man, yet nevertheless I knew that it was the Spirit of the Lord; and he spake unto me as a man speaketh to another." This is the Spirit, "even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him;" but whom the Latter-day Saints have received as did the saints in former days, by obedience to the commandments of God and by the laying on of hands of His divinely-appointed servants. This Spirit they know; they have heard his voice; he has testified to them that God lives, that Jesus is the Christ, that Joseph Smith is a true Prophet; that the Gospel which they have received is the true Gospel, and that the Church of which they are members is, indeed, the Church of the Firstborn. "Knowledge is power." This knowledge is the power of "Mormonism."

MORE ON THE PREVAILING TOPIC.

THE following letter from a Baptist, a resident of Provo, Utah, appeared in a recent issue of the *Liverpool Weekly Post and Mercury*:

"Sir,—I am a regular reader of the *Liverpool Weekly Post*. I left Liverpool some sixteen years ago. Since December, 1905, I have been a resident of Provo City, Utah, U. S. A., so I believe you will give me credit for knowing something of the people and the general conditions here. I am writing you with reference to several articles which have appeared in your paper recently, and which articles are attacks against the Mormon people. My object in writing you is to correct (if possible) the impressions one would obtain from reading these articles.

"In the first place I wish to state that I am not a Mormon, nor will I ever be one. The writers of these articles are entirely ignorant of the real facts.

"Utah is one of the finest States in the Union. The population is not 'all Mormon.' In Salt Lake City the Mormons are in the minority, but, taking Utah as a whole, the Mormons are in the majority. In this city (Provo), of about thirteen thousand inhabitants, there are the following churches:—Catholic, Methodist, Episcopal, Baptist, Seventh Day Adventist, Christian Scientist, and the Salvation Army—and one is allowed to worship according to the dictates of his own conscience. Salt Lake City has several

churches other than those mentioned above. We also have lodges representing all the fraternal orders of the world. The Masonic Lodge was instituted here in 1872, the Oddfellows thirty years ago.

"One would think from the articles that it is impossible for anyone to leave the State of Utah, and that all letters are censored by Mormons. Now does this not sound absurd? The postal service here is run by the Government, the same as any other State. I write letters to Liverpool and receive letters from there every week, and it is just as easy for a person to leave Salt Lake City or any other part of Utah as it for a person to leave Liverpool. I paid a visit to Liverpool during the early part of 1919 and visited your office.

"Why not the same privileges for Mormon people as for other missionaries? It is a deliberate untruth to say that they are inducing young girls to become members of their Church for immoral purposes. The United States of America is just as jealous of the morals of its people as any other country, and I want to tell you the morals of the people of Salt Lake City and the State of Utah are equal to those of the city of Liverpool. We have a very drastic white slave law here, and any person caught bringing any girl into the United States for immoral purposes, or for the purpose of polygamy, would be severely dealt with.

"The young men who go on missionary work for the Mormon Church are fulfilling a sacred duty they owe to their church. They do it simply as a matter of duty.

"Let the English Press send a committee to Utah to investigate matters for themselves.

"The Mormon people are kind, generous, sympathetic, make the best of neighbors, and are just as moral as any other people. I am quite content to live among them and let my children grow up with their children.

"The reason why I am not a Mormon is because I am a Baptist.

JOHN W. GUY."

A BATH man, who went to Utah nearly two years ago, writing to the editor of the *Bath and Wilts Chronicle*, says:

"Sir,—Reading your issue of the 30th of January, I was interested in your representative's interview with the Mormon Elders, as you referred to my wife and family being sent to Utah. You did not mention anything of the father being with them, but I might say I was one of the party. Now, Sir, I would esteem it a favour if you would publish this letter in your paper, as I would like to tell my many friends in Bath what I know to be true in regard to this great Mormon question.

"I have been over in this country about a year and eight months.

Previous to coming here, I lived nearly all my life in Twerton, working at Stothert and Pitt's for thirty years. I am now living in Provo City, a small town about 45 miles from Salt Lake. There are about 75 per cent. Mormons living here, and I can truthfully say I have never met a better class of people. In regard to their hospitality I might here mention that, after being here two months, I was taken sick with pneumonia, and I shall never forget their kindness to me during my sickness. They brought me all kinds of nonrishing things, everything in fact that I could wish for. My illness certainly proved to me that the Mormons know how to look after their sick neighbors.

"The inhabitants of this city appear to be a prosperous, respectable class of people. About 80 per cent. of them own their own houses. They are up to date in the building of their homes. They have the electric light, telephone, bath room. The housewife has the electric washing machine, which is a great help in any home. They are very keen on education. The children have to go to school until they are eighteen years of age. There is the Brigham Young University in this town, with its 1,600 students. I have been to Salt Lake many times, and I can say it is a beautiful city. I was much impressed with its wide streets and tall buildings, and its wonderful business houses, and I have thought many times of the silly stories I have heard while in England of girls being decoyed away from their homes to Salt Lake City there to become the polygamons wives of Mormon Elders, never to be able to escape from that terrible city. Let me at once say that, be they male or female, Jew or Gentile, they are as free to come and go from this city as they are from any town or village in dear Old England.

"If girls were sent over here for immoral purposes do people ever stop to think what the other churches of Salt Lake would have to say about it? But some say there is none other but the Mormon Church in Salt Lake City. Let me say there are churches in galore here. Mr. Editor, I am sending you a Salt Lake paper with the usual list of weekly church services, so that you can see for yourself. And the American Government, would they be silent on the matter? It seems strange that intelligent people can believe such wild stories. Polygamy is a dead issue; it is against the law of the land and the doctrines of the Church.

"In conclusion, may I make an appeal to those who should meet these young Mormon Elders, to give them fair play, and not meet them with abuse and violence. They have left their homes and all that is near and dear to them, to go into foreign lands to preach what they know is the Gospel of Jesus Christ in its purity. They are taken from all walks of life, the man from his farm, the clerk from his desk, the carpenter from his bench, the business and professional men from their practice. They receive no salary while on their mission, and have to pay their own expenses. I can

surely say I have never met a more honorable and clean-living body of men than these Mormon missionaries.

Thanking you in anticipation.

220 West 5th South,

F. W. THATCHER."

Provo City, Utah, U. S. A.,

March 6th, 1922.

THE *London Mail* of the 1st inst. has this to say about the recent anti-"Mormon" raid:

"Whoever is in charge of the Mormons' publicity department must be a cheerful man just now. For publicity, even when composed of curses, is always publicity, and of that they have certainly had enough of late. First, there was a newspaper 'campaign,' which proved nothing; now we are favoured with a couple of films on the subject, which merely make it plain that a Mormon's idea of feminine beauty is not everyone's; and at the same time an enterprising news-sheet is running, with a rather conspicuous lack of taste, a serial on the subject. Some people have a queer idea of what the public want."

THE TIDES.

Be careful what rubbish you toss in the tide,

On the outgoing billows it drifts from your sight,

But back on the incoming waves it may ride

And land at your threshold again before night.

Be careful what rubbish you toss in the tide.

Be careful what follies you toss in life's sea.

On bright, dancing billows they drift far away.

But back on the Nemesis tide they may be

Thrown down at your threshold an unwelcome day.

Be careful what follies you toss in youth's sea.

—ELLA WHEELER WILCOX.

"I AM not anxious to prove the originality of Christ in detail. It may be that he said no single thing which had not been said before. The originality of a great teacher consists, not in particular sayings or doings, but in his power of giving life to an idea so that it continues to live in other men's minds and is enriched in other men's thought. The greatest ideas are not those which remain peculiar to their authors. Rather they are those which take on an independent life of their own, changing and growing yet remaining always themselves, like a living thing."—A CLUTTON-BROOK.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor.

WM. A. MORTON, Associate Editor.

THURSDAY, APRIL 13, 1922.

EDITORIAL:

A TRULY GREAT MAN.

HONORABLE WILLIAM JENNINGS BRYAN, by his outspoken opposition to the teaching of evolution (Darwinism) in the public schools of the United States, has drawn the fire of certain prominent educators in the great city of Chicago. They denounce him as a "mediævalist," and he comes back at them in trenchant and vigorous style. A few sentences from his telling retort are here presented :

"I am not disturbed by any criticism made by any man who thinks he is the descendant of an ape. He may boast of his brute ancestry, but it is a peculiar pride, and there are comparatively few who share it with him.

"When a college professor winds his intellectual tail round a limb of Darwin's family tree, he naturally looks down with contempt upon ordinary people who walk on the ground and are content to believe that they were made in the image of God.

"But while this gives amusement to the 'tree man,' it does not disturb the people, except when such men take charge of the educational system of the country, and undermine the religious faith of the children entrusted to their care."

"Flimsy evidence upon which Darwinites build their faith would not be sufficient to convict a person of petty larceny in any court in the civilized world. And yet upon this so-called evidence they repudiate the Bible."

"They do not believe in the creation of man by separate act as a part of God's plan. They see no divine purpose in man's presence here. They exclude the miraculous and the supernatural as inconsistent with evolution. They libel Christ by denying his virgin birth; they rob him of his deity and scout at his resurrection. In fact, they so belittle him that they regard the finding of the fossil remains of what they call a five-toed horse as a more important event than the birth of the Saviour."

Mr. Bryan's staunch advocacy of the Bible doctrine of the personality of God, in whose image man was created, brings to mind the occasion of the great Commoner's visit to Utah early in

April, 1920. He was accompanied by United States Senator Robert L. Owen. Mr. Bryan had an appointment to speak in California, but canceled it in order to stop off at Salt Lake City. The General Conference was then in session, and both he and Senator Owen attended one of the meetings—that of Monday morning, April 5th. They sat immediately in front of the stand, and paid strict attention to the remarks of the speakers. After the dismissal, Mr. Bryan addressed a portion of the audience which had remained to listen to an organ recital in the great Tabernacle. He referred pointedly to the doctrine of a personal Deity, which one of the speakers (the present writer) had dwelt upon, and pronounced it a beautiful belief, one in perfect harmony with his own views. He again mentioned it at a banquet given in his honor the same evening at the Hotel Utah by leading Democrats of Salt Lake City. More than once during his stay he expressed his pleasure and satisfaction at what he had learned of the religion of the Latter-day Saints, and said it would enable him to better explain “Mormonism” when next he was asked concerning it.

It is indeed gratifying when a man of his character and caliber comes out candidly and courageously in his appreciation of a religion so generally maligned and so universally misunderstood as is “Mormonism.” It takes a brave man to do that. Someday this despised religion will be popular, and the whole world will run after it then. But to-day it is a reproach to even speak well of it. In so doing, and in standing stalwartly for the word of God as contained in the Holy Scriptures, William J. Bryan shows himself not only a brave man, but a good man, a truly great man, one who towers above infidel philosophers and sectarian bigots, as a mountain above foothills and plains.

O. F. W.

A NEW GOSPEL PAMPHLET.

IN RESPONSE to requests from Conference Presidents and Elders laboring in the British mission, President Orson F. Whitney has written a splendid Gospel Treatise, entitled “The Way, the Truth, and the Life.” There are seven chapters: (1) “Heaven’s First Law,” (2) “From Death to Life,” (3) “The Divine Doorway,” (4) “The Second Birth,” (5) “The Purpose Paramount,” (6) “The Spirit World,” (7) “The Goal Eternal.” In this excellent work the author makes a stirring appeal to all seekers for salvation, and points out very clearly the way in which they should walk in order to reach the goal of Celestial Glory. The pamphlet is from the press of the *Millennial Star* Office; it is well printed on good, book paper, is bound in neat and attractive covers, and sells for one shilling per dozen, postage extra.—W. A. M.

MINUTES OF THE LEEDS CONFERENCE.

THE Leeds annual conference was held in Westgate New Hall, Bradford, Sunday, April 2nd, 1922. In attendance from Liverpool were President Orson F. Whitney, Sister Mary Wells Whitney, and Elders J. Fred Pingree and Elbert R. Curtis. President Harry S. Stoker and all the traveling Elders of the Leeds conference were present, also Elder Alvin G. Lovell, of the Sheffield conference. There was a large attendance of Saints and strangers, totalling in excess of six hundred for the three sessions. An exceptionally good spirit characterised the proceedings.

The morning session, beginning at 10:30, was opened with singing "Ere you left your room this morning, did you think to pray?" Invocation was offered by Brother Jesse Knight, President of the Bradford branch, and after the sacramental hymn, "Reverently and meekly now," the sacred emblems were administered by Elders William Naylor and Aaron P. Leishman.

Sunday-school work was intelligently discussed by Brother Alfred E. Higgins; Relief Society and Mutual Improvement work by Sister Mary E. Sanders and Elder M. Grant Priskrey, respectively. Elder W. McCracken Smith then rendered in pleasing style a solo on the violin.

Attentive eagerness was displayed by the congregation as President Whitney arose to speak. He began with the statement "When we cease to grow we cease to live," and built upon it a discourse showing the necessity for progress and improvement in the work of the Lord. He reviewed the successive steps in the founding of the Church, and pointed out the fact that each office therein was created as fast as conditions and needs called for it. The incumbents were chosen as the most fitting that could be found for the time and the task, and the same rule governs now. Offices are not empty honors; they are for use to advance the people of God to higher planes. The Priesthood is not an ornament, but a harness to enable the Lord's servants to draw a heavier load than would be possible without it.

After singing, "Once more we come before our God," benediction was pronounced by Brother Reginald H. Sanders.

The afternoon session began with singing, "Now let us rejoice in the day of salvation." Prayer by Brother Edgar Balme, President of the Clayton branch. Singing, "We thank thee, O God, for a Prophet."

President Stoker presented the general, mission and conference authorities, who were unanimously sustained, and spirited addresses were then delivered by Elders Pingree and Curtis. The former took for his subject "Joseph Smith the Prophet," and the latter spoke upon revelation as the foundation of the true Church of Christ. Sister Whitney gave an interesting talk on prayer, illustrating her point by relating an incident of her home life.

The Pudsey quartette, composed of Brothers Stead and Bennett, and Sisters Sutcliffe and Briggs, sang with feeling, "God so loved the world."

President Whitney's discourse, which followed, was also on the power of prayer. Meaningless words, florid phrases and vain repetitions have no place in genuine prayer. Sincerity is what counts. "Prayer is the soul's sincere desire." We should pray in simplicity for what we really need and actually want, and pray for things close at hand, as well as for objects at a distance. Anecdotes bearing upon the subject were related by the speaker. It was the power of prayer that opened this Gospel dispensation, giving to man the true concept of Deity, which had been lost for ages, and inaugurating the great work now going on preparatory to the second coming of the Saviour.

The congregation sang, "Guide us, O thou Great Jehovah," and Elder William Naylor pronounced the benediction.

At the evening session the hall was filled to its capacity, nearly three hundred people being present, about one-third of them strangers and investigators. The musical numbers were "What was witnessed in the heavens?" and "Praise to the man who communed with Jehovah." Invocation by Brother Arthur Priestly.

President Whitney took the stand and for forty-five minutes held the rapt attention of his hearers. The Apocalyptic vision was his exalted theme, the speaker stressing those portions pertaining to the Gospel's restoration and the final judgment. He showed how Joseph Smith's vision of the three glories sustains the doctrine of John the Revelator, that all men will be rewarded according to their works, and the Saviour's divine pronouncement: "In my Father's house are many mansions." Joseph Smith's teachings shattered the false notion that half the world was predestined to be saved and the other half to be damned, regardless of any good or evil done by them. The book with seven seals, seen by John on Patmos, was the true history of the world during the seven thousand years of its temporal existence. We are now at the close of the sixth period, or in the Saturday evening of Time. Morning will break upon the Millennium, the Sabbath of the world. The hour of God's judgment is at hand, and calamities are falling upon the nations. Earth will be cleansed of wickedness and prepared for the coming of the Holy One.

"The Spirit of God like a fire is burning" was sung with much feeling, everyone present joining in the sacred song. At its close President Whitney announced the honorable release of President Harry S. Stoker, and the appointment of Elder Andrew T. Jacobsen as his successor in the Presidency of the Leeds conference. A few words of appreciation from President Stoker and from Elder Jacobsen preceded the singing of the "Doxology" by the entire

congregation, and what was voted a most excellent conference was then brought to a close, the benediction being pronounced by Elder Aaron P. Leishman.

ANDREW T. JACOBSEN, Clerk.

TESTIMONY OF PROMISES FULFILLED.

BY ELDER EDGAR W. JEFFERY.

WHEN I was set apart for a mission to Great Britain, under the hands of Elder James E. Talmage, of the Council of the Twelve, he promised me two things: First, that those who would be under me in authority would honor me as I honored those in authority over me; second, that I would face danger, but the Lord would protect me and bring me off victorious. I was deeply impressed with these promises, as was my wife, who was present. The first led me to conclude that I would be called upon to preside over some part of the Lord's work; the second brought with it a feeling of dread, as I had had unpleasant experience with mobs while on a mission in the Southern States some years before. But I was comforted with the assurance that the Lord would protect me and give me the victory.

On my arrival in England I was sent to London. There I spent nearly a month, and was then transferred to the Birmingham conference, where I labored about five weeks. At the end of that time the first promise made me by Elder Talmage was fulfilled—I was appointed to succeed Elder Charles W. Hatch as President of the Birmingham conference.

On the evening of March 2nd, last, the Birmingham Mutual Improvement Association met for the purpose of holding its regular weekly session. Being weary, and not feeling well, I retired to rest. I had been in bed but a short time when word was brought to me that a large number of strange men had entered the chapel, evidently for the purpose of making trouble, and that the female members of the association were very nervous. I arose, dressed, and after offering up a prayer for wisdom and divine protection, went to the meeting-room, where I found between sixty and seventy strangers—Birmingham University students.

Soon after the lesson had been taken up, several of the visitors began to put questions to the teachers, for the sole purpose of entrapping them. I stood up and began to answer the questions. After replying to a number of them, I entered upon an exposition of some of our doctrines, showing the difference between our belief and that of other professing Christians. I defended the Prophet Joseph Smith, and notwithstanding I was frequently interrupted, I was able, with the help of the Lord, to finally

silence our opponents. I had come off victorious, according to the promise made me by a servant of the Lord.

At the close of the session we distributed tracts and pamphlets, and answered questions pertaining to the principles of our religion. One of our opponents said he had come to the meeting to assist in breaking it up, but had changed his mind. He admired our sincerity and said we were teaching principles that were sound and uplifting. Another said that he and a number of companions had come fully determined to do all in their power to prevent us from holding a meeting, but that they had been overcome by the kind way in which they had been received and treated. Another confessed that he and several fellow-students had brought rattlers and other noise-making devices, but were glad that they had kept them in their pockets. To Him who gave us the victory we render thanks and praise.

THAT UNCLAIMED REWARD.

MR. V. S. PEET, Traveling Agricultural Agent for the Union Pacific Railroad System, whose present place of residence is Los Angeles, California, U. S. A., has heard of the senseless anti-"Mormon" campaign that has been going on in Great Britain for the past three months, and writes to a Utah friend concerning it. That friend is Wilford Robinson, Esq., of Beaver, whose son, Elder John W. Robinson, is now laboring in the Nottingham Conference of the British Mission. Mr. Peet, who is a non-"Mormon," is the gentleman who offered the reward of two hundred pounds for the first case established of a British girl being lured to Utah by "Mormon" influence for polygamons or immoral purposes. Here are some selections from his letter to Mr. Robinson:

"I notice that the periodical anti-Mormon campaign is on again in England, and their principal slogan is Mormon missionaries are stealing girls. They unbox the Mormon ghost about every ten years, and parade it all over the British Isles."

"Their letters in the *Derby Daily Express* in January, this year, are so crude and ridiculous that to a citizen of the United States they are as amusing as a 'horse joke,' and they insult the intelligence of any well-read Englishman.

"In the year 1911 these agitators aroused the clergy of England with their weird falsehoods about Mormon missionaries stealing girls from Great Britain and taking them to Utah for plural wives and white slaves. The preachers and agitators went before Parliament and demanded that Mormon missionaries be expelled from the country. Mr. Winston Churchill, the Home Secretary of England, ordered an investigation.

"The Royal detectives of England and Canada were turned loose on the Mormon missionaries. Stimulated by the rewards

I had offered and other emoluments, those detectives visited every Mormon headquarters in the British Isles; they followed Mormon missionaries from house to house, to learn whether or not they were hunting for girls. Good-looking, buxom detective girls called on and put themselves in the way of Mormon missionaries. They visited the Mormon headquarters in Liverpool and tried to induce the Mormons to pay or help pay their transportation to Utah. Six detectives, two of them women, followed or came with Mormon emigrants and missionaries to Utah. These detectives investigated the stories told in England, the 'Mormon hospital,' and other imaginary dens of infamy in Salt Lake City. They carefully investigated all such lurid tales as Rev. Cave-Browne-Cave, Hilda Wilson, Winifred Graham and others are now telling. On the 8th day of May, 1911, all of those detectives and the Royal police had turned in their reports, and on that day Mr. Churchill stated in the House of Parliament and to the preachers, agitators and others that 'he had found nothing against the Mormon people in England or elsewhere.' (See Parliament reports for May, 1911)."

Mr. Peet asserts most positively, and quite truthfully, that should a similar investigation be ordered now, the result would be just the same. In conclusion he re-offers the famous £200 reward mentioned at the beginning of this article.

FROM THE MISSION FIELD.

Priesthood Meeting.—The traveling Elders of the Sheffield conference met in monthly Priesthood meeting at Rotherham, March 18th, 1922. A report of missionary work was made by each of the brethren, after which President William M. Cox addressed them, giving timely counsel and helpful suggestions.

Relief Society Organized.—A Relief Society was organized in the Ipswich branch, Norwich conference, at a meeting held Sunday evening, March 26th, 1922. The following sisters were unanimously sustained as officers of the organization: Lillian E. Shelley, president; Florence L. Spall, first counselor; Harriet Barker, second counselor; Gladys Barker, secretary and treasurer.

Successful Entertainment.—Saturday evening, the 18th ult., the young lady members of the second intermediate department of the Hull branch Sunday-school gave a delightful entertainment in Forester's Hall. The program consisted of songs by a girls' chorus, recitation, vocal solo, duet, and a short three-act play. Refreshments were served. The sisters were highly commended for their good work. The proceeds will be used for the purchasing of song books.

Baptism.—A baptismal service was held at the headquarters of the European mission, 295 Edge Lane, Liverpool, Sunday afternoon, April 2nd, 1922, at 4 o'clock, President Harold H. Bennett in charge. After singing and prayer, a brief address on the first principles of the Gospel was delivered by Elder George T. Patrick, clerk of the Liverpool conference. Three candidates were baptized by Elder Ronald M. Jones and confirmed by Elders William A. Morton, George Easter, and Leonard D. Jenson.

Branch Conferences.—The Nelson branch conference was held Sunday, March 12th, 1922. There were two very enjoyable sessions. Brother Henry Eastwood was honorably released as president of the branch, and was given a hearty vote of thanks for his faithful services. Elder Q. David Hansen was set apart as the presiding Elder of the branch, by Elder James I. May. There were in attendance: President Harold H. Bennett, of the Liverpool conference, Elders James I. May, Q. David Hansen, Ralph A. Bailey, and George T. Patrick.

A conference of the Leicester branch was held Sunday, March 19th, 1922. There were three sessions, at each of which there was a good attendance, especially at the evening meeting. It was considered one of the best branch conferences ever held in Leicester. The exercises of the Sunday-school children, arranged by Superintendent George E. Gent, were very creditably rendered. Brother Gent reported progress in the Sunday-school and Mutual Improvement Association. Sister Lily Wheatley gave an interesting account of the work done by the Relief Society during 1921. Nine pounds nineteen shillings had been collected, and this amount had been distributed to those in need. One hundred and thirty-two ordinary and ninety special sick visits had been made by the visiting sisters. President Harold E. Brough presided and branch president Frank Wheatley conducted the exercises. The following Elders were also present and took part: Abraham Noble, Charles Henry Last, William Hunt, John W. Robinson, and J. Howard Valentine.

The semi-annual conference of the Middlesbrough branch, Newcastle conference, was held March 19th, 1922. The local priesthood gave encouraging reports. At the Sunday-school session a delightful program was rendered by members of the school. Gospel discourses, delivered by President Osmond C. Crowther, Elders James T. Palmer and Thomas V. Phillips, were enjoyed by a large and appreciative audience in the evening.

On Sunday, March 19th, 1922, the Burnley branch conference was held in the branch meeting-rooms. At the afternoon meeting a pleasing program was rendered by the Sunday-school, Brothers Luther Espley, Thomas Hardy, Anthnell Duckworth, and Sisters Emma Hardy and Doris Owens taking part. In the evening short talks on the principles of the Gospel were given by

Elders Joseph R. Boothe, Clayton B. Turner, John H. Parkinson, and George T. Patrick.

The semi-annual conference of the Hull branch was held in the branch meeting-hall, Hull, Sunday, March 20th, 1922. Four meetings were held—three general sessions and a Priesthood meeting. The morning session was devoted to the work of the auxiliary organizations. Instructive discourses on Sunday-school, Mutual Improvement and Relief Society work were delivered. At the afternoon and evening meetings the principles of the restored Gospel were discoursed upon by Branch President Thomas Wharram and the following missionaries: Elders Donald E. Rose, Alpheus Harvey, Marion Rogers, Melvin T. King and President George Osmond Hyde. The attendance throughout the day was large. At the evening meeting the hall was filled with people, many of whom were friends and investigators.

The Blackburn branch conference was held Sunday, March 26th, 1922. The visitors present were: Elder James I. May, President Harold H. Bennett, Elders Clayton B. Turner and George T. Patrick. At the afternoon session a pleasing program was rendered by the Sunday-school. Those taking part were: Sisters Bertha Shorroek, Alice Rostrom, Dolly Leak, Ethel Harrison, Flora Taylor, Laura West, Margaret E. Blackburn, and Margaret Thompson, Brothers George West, Herbert Shorroek, and George Howarth. Discourses on the principles of the Gospel were delivered in the evening by the Elders above-mentioned.

DIED.

RACEY.—March 17th, 1922, at Emneth, near Wisbech, Norfolk, Brother William Racey. Deceased was born October 22nd, 1835; was baptized and confirmed by Elder E. M. Perkins, May 24th, 1910. He was buried in Emneth churchyard, March 22nd. The grave was dedicated by his grandson, Elder J. W. Ernest Tomlinson, of the Norwich conference.

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